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of war. They are stated strongly and with fairness. Brain replies with considerations which have often been adduced by the friends of peace. Only in the presentation is there anything fresh or original. Brawn appeals to nature, history and the Old Testament. Brain not only argues his case on Christian grounds, but also on the grounds of humanity and common sense. He reviews some of the wars of history, and shows how painfully inadequate and pitiful have been their causes. He claims that, looked at deeply, the law of nature is not strife and discord, but coöperation and unity. The cruelties, destructiveness and demoralization of war are strongly dwelt upon in opposition to Brawn's contention that it has been, constructive, the great civilizer and agent of progress. As to the blame for the continuance of war, dropping Brain and Brawn out of sight, the author says that the chief responsibility rests upon the church, the ministry and the press. He finds a system of arbitration a most useful thing, but believes that the chief factor in redeeming the world from war and its physical and moral horrors will be more of "the Christ-life in the minds of men." "The center and source of all final authority in all human affairs is Christ; where this authority is acknowledged, all is harmony and peace; where it is ignored, all is discord, confusion and despair."

CAN WE DISARM. By Joseph McCabe. New York and Chicago: Herbert S. Stone & Co.

This book of one hundred and fifty duodecimo pages, though published before the Hague Conference in 1899, is not without much permanent value. Its discussion of the political and economic obstacles to disarmament is interesting and in many respects true to the existing conditions of the world. These obstacles existed before the Hague Conference; they are just as strong to-day. The economic obstacles we think Mr. McCabe exaggerates, and we do not believe they play any such part in the difficulty of disarmament as he gives them. He seems to confound the governmental income or revenue of a nation with its aggregate private wealth when he says that "nations squander half their energy and wealth upon a system which brings them nothing but trepidation, suffering and impoverishment." The amount of capital invested in the business of supplying war materials in any country is but a very small fraction of the total capitalistic investments of the people. The obstacles to disarmament from this source are not therefore very great. The political obstacles, on the contrary, he underrates; some of them he does no more than hint at.

Mr. McCabe was right in predicting that nothing in the way of disarmament would come from the Hague Conference; but of what did come from the Conference, the permanent Court of Arbitration, he seems to have had no provision. His rap at the work of the peace organizations shows that he was ignorant of the movement which lay behind this great accomplishment. His views, therefore, of the way in which disarmament is likely ultimately to come about were very much in the air. The possibility of disarmament through a clerical reaction in France directed from Rome, on which he laid some stress, was shown by the non-admission of the Papacy to the Hague Conference to be mere speculation. His suggestion of the possible overthrow of mili-

tarism through a revolution of the masses was much better taken. That possibility is even stronger to-day than in 1899.

Of the forces which are preparing the way, by education, for disarmament, he gives to religion about as low a place as to the peace organizations. He thinks the press will have a much larger influence. Imagine the press, in its present condition, as the leader of the peace-making forces! He takes great hope, however, from "the advent of woman." And here we are glad to say he is right, however wrong or partially wrong he may be as to the other forces which are to bring about universal peace. "Can We Disarm?" is very suggestive and stimulating, even where one cannot agree with it. The author is not, as might be supposed from the title of his book, an upholder of the present great armaments, though he sees little hope of their disappearance until a time "far remote from the present generation."

THE MANTLE OF ELIJAH. By I. Zangwill. New York: Harper Brothers.

Mr. Zangwill has done no better work in his fiction than in this book. It is not a story of the Ghetto. There is scarcely a trace of anything Jewish about it except the title. Even this does not seem to have much relation to the contents of the work. It is not a "powerful" story, judged by the standard of some of the hot, fierce novels which have in the past three or four years rushed the market and sold by hundreds of thousands. But it is a much better book than any of these, even though it is afflicted in parts with the padding and tediousness so characteristic of English works of fiction. It is a serious study of present political and social conditions in England, of the foibles and conjugal misfortunes in high life, of the ambitions and stupidities of political *parvenus*, of the crazy jingoism and colonial aggression and injustice which are so rapidly debasing political England. This last is the leading strain in the development of the story. The plot centers around the simple incident of the girl Allegra sitting at a table trying to write a competitive school-girl poem, while burnt moths fall from the gas-jets above and crawl miserably across the table. As the story unfolds, these wretched moths transform themselves into mangled soldiers in the country of Novabarba. The author shows a deep disgust at English injustice towards the ill-civilized races, and at the haughtiness and absurd hurrah patriotism of the London parks and public squares. It would be impossible to believe that the book was not written in condemnation of the South African war but for the fact that it was finished before the war broke out. In the characters of Marshmont and Allegra are shown the almost insuperable difficulties in the way of carrying out high political and social ideals under existing conditions, and the sufferings and sacrifices which genuine reformers must undergo in the attempt to abolish war and the selfish spirit and narrow beliefs out of which it springs. In parts of the story there is a quiet, delicate fun which makes one cheek laugh, but on the whole the work is too earnest and serious to admit of much attempt at humor. The book is another evidence of the way in which the growing tide of opposition to war is rapidly making its way into literature.